



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

in some localities. This ware is covered with a glaze consisting essentially of silicate of lead. From carelessness in manufacture, the composition is by no means uniform.

I have instituted a series of experiments to determine, if possible, whether any danger could result from the use of these vessels in cooking.

I. About a pint of pure water was boiled in a clean, old earthenware vessel for 1½ hours, and no trace of lead was found in the water.

II. An equal quantity of vinegar (containing 33 per cent. of acetic acid) was boiled for some time in the same vessel, and from this solution .77 grains of oxide of lead, equivalent to 1.12 grains of sugar of lead, was obtained.

III. A 20-per-cent. sugar solution was heated for three hours in an old earthen vessel, and upon testing gave no lead.

IV. Apple sauce was heated for about twenty-four hours in an old vessel. This showed but a slight trace of lead.

V. Milk was allowed to stand for several days in an old vessel, and afterwards heated. Although thoroughly soured, it gave no evidence of containing lead.

VI. Experiments made with boiling water in a *new vessel* gave no lead.

VII. An experiment made with vinegar, heated for several hours in a new vessel, showed the presence of .25 grain of PbO, equal to .37 grain of sugar of lead.

VIII. A test made upon apple sauce heated in a new vessel gave no indication of lead.

IX. Lard was heated for twenty-four hours in a new vessel, and in this only the *slightest* trace of lead was to be detected.

From the above experiments I conclude that acid solutions should neither be heated nor allowed to stand in these vessels. When the vessel is old and the glazing becomes cracked, there is greater danger of lead poisoning consequent upon its use than in the case of a new vessel. It is always safer to thoroughly cleanse the new vessel before using, by washing with vinegar and water.

A class of ware known as granite ware, or marbled ware, has come into the market within a few years. This glaze, which is usually on sheet iron, generally consists of an insoluble silicate of a non-poisonous metal. Dr. Zinrek, of Berlin, has however analyzed the enamel of a stew-pan, which contained so much lead that 2½ grains of oxide of lead was found in a liter of vinegar which had been boiled in it for an hour. The author has found one specimen of glaze that contained a notable per cent. of zinc. Glazes of this class can however be made of such material that they may be used with perfect impunity. The whole subject is one deserving careful and unprejudiced consideration.

---

## ARCHÆOLOGICAL NOTES.

BY GEO. S. CHASE, TOPEKA.

During the summer of 1880, the writer, while traveling through the mountain region north of Santa Fé, New Mexico, stopped over night at the village of Taos, near the ancient pueblo of Taos, at the base of the western slope of the Sangre de Christo range. Here he met an old schoolmate, who had been trading at the place for several years. The day before our arrival, a Pueblo Indian had stolen from the priest at the pueblo what he declared to be a greatly-revered god of the village, and offered it in trade for that greatest of evil tempters, the white man's firewater. Prompted by curiosity, my friend supplied the commodity demanded in exchange, and took possession of the god. Seeing that the article awakened my interest, he at once presented the deity to me, and upon the following morning I departed with it in my possession.

Some time later I passed through Taos again, on my return trip, and my friend in-

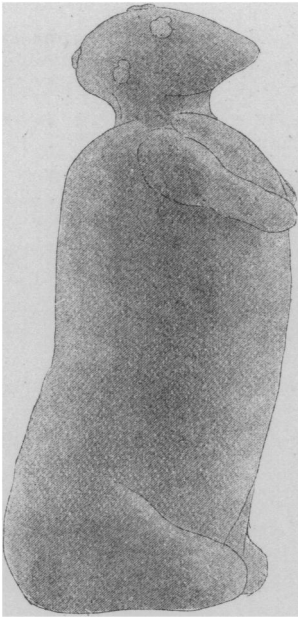


FIGURE 2.  
SIDE VIEW.

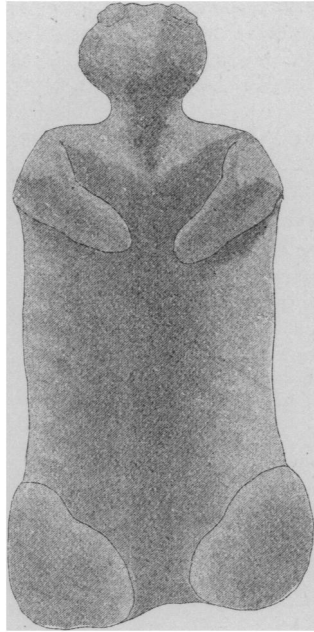


FIGURE 1.  
FRONT VIEW.

formed me that the day after I left, a delegation from the pueblo, with their priest, had waited upon him for the purpose of ransoming their lost god. It seemed that it had been missed almost as soon as taken, and that the thief, as soon as his spree was over, had become anxious on account of his conduct, and confessed his guilt, and directed them where to find their missing deity. When they were told it had been carried away by a stranger into a strange land, they expressed extreme regret, and appeared to be greatly affected over their loss.

The image is worked out of dark-green quartz syenite. The Pueblos, from whom it was obtained, did not make it, nor had they any knowledge or notion as to its origin, so far as I could learn. They only knew that it had passed down from one to another for many generations, and that for a long time it had had a place in their local traditions as a thing to be revered. I do not wish to be understood as placing an especial importance upon the place that this object occupied in the Pueblo village. I do not know that they have a well-defined system of idol worship. Their original traditions and forms of worship have become so peculiarly mixed and amalgamated with a degenerate and renegade Catholicism, that it is difficult to determine how much is one and how much the other. This much, however, is certain: they are filled with superstition, and prone to worship, more in fear than from any other incentive, any object or natural phenomenon that appears to them strange or unnatural. The object to which this brief paper refers is the work of another and an earlier people, from whose mysterious, disputed, "half concealed and half revealed" existence this little image derives its interest. I presume it was found by some of these Indians, perhaps many centuries ago. Its appearance was such as to awaken their curiosity, and not being able to account for its occurrence, and not knowing what should be done with such a looking thing, the natural propensity— not yet wholly extinct in the human species—to be on the safe side, prompted them to assign to it a niche in their fantastic hierarchy.

---

## OBSERVATIONS OF THE BREEDING HABITS OF THE AMERICAN EARED GREBES.

(*Dytes nigricollis californicus*.)

BY N. S. GOSS.

June 4th, 1877, I had the pleasure of finding about one hundred pairs of the birds nesting in a little cove of Como Lake, a small alkali lake without outlet, in the Territory of Wyoming, on the line of the Union Pacific Railway—altitude 6,680 feet—nests in a narrow strip of rushes growing in water eighteen inches deep, and about one hundred and thirty feet from the shore; between the rushes and the shore a heavy growth of coarse, wide marsh grass, the whole not covering over from one to one and one-half acres. The bank being a little higher than the ground back, the approach was unobserved, and my appearance so unexpected and near gave the birds no time to cover their eggs as is their wont, giving me a fine opportunity, on wading out, to see the eggs in their nests. I collected the eggs from two nests, five in each, and counted from where I stood over twenty nests with from one to five eggs, quite a number completed, but without eggs, and others building; nests floating, made of old or broken rushes, weeds, and debris from the bottom and partially filled in and around the standing, growing rushes—no feathers or lining of any kind; from five to ten inches in diameter; the outer edge